

Recovering Sight to the Blind in Luke 14:18. 19

Clarry Paul Tangkudung
Philosophy Faculty Universitas Klabat
ctangkudung@unklab.ac.id

Abstract

One of the tasks of the Messiah is to recover the blindness of human being. Blindness is an important topic in the New Testament. The act of recovering sight to the blind is the act of Messiah fulfilled by Jesus in his ministry. This important task is prophesied in the Old Testament. This prophecy is found in Isaiah 61: 1, 2. The role of Jesus as Messiah is to recover the sight to the blind, to bring justice, and to give people righteousness. Throughout the New Testament mentions the role of Jesus to recover the blindness. The uniqueness of the word 'blindness' is that it is mentions together with the word 'poor.' Clear message is given to the people in the New Testament that Jesus given the power of the Holy Spirit to do these wonderful things. There is strong connection of the ministry of Jesus to recover the sight to the blind and Sabbath.

Keywords: *Blindness; Messiah; Ministry; Sabbath*

Introduction

Jesus' role as messiah is fulfilled through His work. Jesus' messianic role is the core to understand Luke's view on the ministry of Jesus.¹ In this verse, one of the Messianic proclamations is to recover the sight of the blind. this act of recovering sight is a part in Jesus' proclamation as Messiah. These two verses, Luke 4:18 and Luke 4:19 are directly taken from Old Testament prophecy in Isaiah 61:1, 2. The phrase 'recovering sight of the blind' is not mentioned in Isaiah 61:1, 2, but this phrase can be found in Isaiah 42:7 in which this chapter is discussing in detail about the Messiah. Despite the rejection from the audience in the Synagogue, the acts of reading and interpreting the texts from the book of Isaiah provides the significance of Jesus' ministry in accordance to the scripture.

The Fulfilment of this prophecy can be found in Luke 7: 21, 22 together with another prophecy that the poor having good news preached to them.² The word 'blind' in the passage is written all along with the word 'poor' 'captives' and 'oppressed.' Blindness is mentioned 46 times

¹Jeffrey S. Siker, "First to the Gentiles": A literally Analysis of Luke 4:16-30 (Journal of Biblical Literature III/1, Loyola Marymount University, Los Angeles, CA 90045, 1992), 74

²Ibid, Siker says that Jesus' Messianic task is a fulfilment of Isaiah 61:1, 2. The role of Jesus in his ministry as Messiah is important in order to understand the core of Jesus' ministry and his task.

in the New Testament compare to 26 in the Old Testament. The word used in this verse for blind is **tuflo,j**, with two meanings: blind, and mentally blind.³ Healing aspect of Messianic task is the core of this phrase. The phrase is **tufloi/j avna,bleyin**, directly translated in KJV “recovering of sight to the blind. It has a strong emphasis in the universality of any blindness of human condition. Freedom is given to the oppressed both physically and spirituality, and strong emphasis is given in the spiritual deliverance of human being.⁴ This specific task to recover the sight to the blind is the task of Jesus as Messiah, and the implication is applied to all human being.

Background in Isaiah

The essence of Messiah’s ministry is well recorded in the prophecy of the Old Testament. The background of this passages has a strong connection with the prophecy in Isaiah specifically. As Jesus read and preach in front of the audience in Synagogue of Galilee, He takes direct quotations from Isaiah 61:1, 2.

Isaiah 61:1, 2

Isaiah 61: 1, 2 are passages that have deep connection with the Deuteronomy 15 and Leviticus 25.⁵ Deuteronomy 15 focuses on the blessing given by God to the Israelites for releasing the debtors as well as release for the slaves at the end of every seven years. Repeatedly in Deuteronomy 15: 4-6, 10 God reminding the Israelites the blessing for doing so. The same thing mentioned in Leviticus 25. Jubilee motives is seen clearly in this chapter, the release for lands, people, slaves, and the poor. Again, the blessing is provided by God for those who obeys His orders (Leviticus 25:21). The focus in Isaiah 61: 1, 2 is the Messiah, the good news for the people. The covenant between the God and the Israelites provides blessings, restorations, and freedom for the captives. This covenant also seen as a restoration of God’s people from their captivity.⁶ Moreover, the prophecy in this chapter is an eschatological Jubilee that refers to Jesus as Messiah.⁷

³Walter Bauer, *A Greek English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), BibleWorks. V.7.

⁴James A. Fowler, *Jesus Confronts Religion: A Commentary on the Four Gospel* (Christocentric Commentary Series. California: C.I.Y Publishing, 2006), 73

⁵D. Monshouwer, *The Reading of the Prophet in the Synagogue at Nazareth* (en Bib 72 1991), 94

⁶Christopher R. Bruno, “*Jesus is Our Jubilee*” . . . *But How?* The OT Background and Lukan Fulfillment of the Ethics of Jubilee (Journal of the Evangelical Theological Society 53/1 81-101, March 2010), 96-97

⁷J. A. Sanders, "From Isaiah 61 to Luke 4," in *Christianity, Judaism, and Other Greco-Roman Cults*, ed. J. Neusner (Leiden: Brill, 1975) 1:75-106.

This passage also shows that the ordination of Messiah is crucial in his kingly and priestly ministry.⁸

Isaiah 42:7

Similar expression can be found in Isaiah 42:1-9. Started from verse one is the approval of God's servant to do justice to the gentiles, ordained by the Spirit of the Lord. In verse 7, the detail of Messiah's task is described in detail. The first phrase is "to open the blind eyes." Next phrase is "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." A chiasm structure provides better understanding of Messiah's work:

A 5 God's creative acts

B 6a "I Yhwh" demonstrates his character to the servant/you (emphasis on "righteousness")

C 6b-7 The Servant as a covenant to the people and his work

B' 8 "I Yhwh" demonstrates his character to the servant (emphasis on "my glory")

A' 9 God's creative acts by telling the future "new things"⁹

Verse 1-4 gives hope to the to all human being through the Servant. He is to establish justice and righteousness in this earth.¹⁰ This chiasm provides one of the tasks of Messiah is to "open the blind eye." This phrase is in verse 7, the peak of this chiasm structure. In all of 9 verses in Isaiah (Isaiah 29:18; 35:5; 42:7; 42:16; 42:18; 42:19; 43:8; 56:10; 59:10) contain the word "rWE[i]" (iwer), with the meaning physical or figurative blindness.¹¹ Interestingly, all of the word 'blind' in Isaiah is talking about spiritual blindness, with the focus is on the servant of the Lord who will bring the recovery from blindness, covenant, justice and righteousness.

Methodology

This research focuses on the library research. The version of the Bible used in this research is King James Version. Important parts of this research are constructed as follows:

Chapter one is the introduction of this research. The scope is on the questions and the description of the content of this research. Chapter two is to describe further about the meaning of the word 'blind' and its connection with the task of Jesus as Messiah. Chapter 3 three is the summary and conclusion of this research.

⁸J Steyn & A. Yousaf, Jesus and the Marginalized: Attaching Pastoral Meaning to Luke 4: 14-30 (Journal of Acta Theologia, February 2012), 160

⁹Stephane Beaulieu, *Isaiah's Messiah: Adventist Identity for the Last Days* (Journal of the Adventist Theological Society, 27/1-2 (2016): 3-23), Available from <http://archive.atsjats.org/Beaulieu%20BZ.pdf>; accessed at 12 August 2019

¹⁰Ibid

¹¹Walter Bauer, BibleWorks. V.7.

Recovering Sight to the Blind in Luke 4: 18, 19

Luke is the author of the gospel of Luke as well as Acts.¹² Luke focuses on the acts of Jesus to love and care for the socially, racially, and religiously ostracized.¹³ Specifically, this book is to encourage the gentile Christian that the Spirit is guiding them and that their position in Christianity is based on the teaching of Jesus.¹⁴ Luke emphasizes the freedom and liberty or release for the oppressed in the society.¹⁵ Luke's views on the role of Jesus as Messiah can be seen in a chiasm structure. This Chiasm structure delivers better understanding of Jesus' ministry as Messiah.¹⁶ below is the Chiasm structure:

A And he came to Nazareth . . . and went to the synagogue

B He stood up to read;

C there was given to him the book of the prophet Isaiah

D He opened the book and found the place . . .

E The Spirit of the Lord is upon me, because he has anointed

F to proclaim good news to the poor.

G He has sent me to proclaim release to the captives

H and recovering of sight to the blind

G' to set at liberty those who are oppressed.

F' to proclaim

E' the acceptable year of the Lord

D' He closed the book,

C' and gave it back to the attendant,

B' and sat down;

¹²Bob Utley, *Study Guide Commentary Series New Testament, Vol. 3. A* (Texas: Bible Lessons International, Marshall, 2004), 1

¹³Ibid

¹⁴Kenneth L. Barker ed., *NIV Study Bible* (Grand Rapids: Zondervan, 1984), 1532

¹⁵Christopher R. Bruno, 98

¹⁶Jim Park, *The Role of the Sabbath/Jubilee in Luke 4:16-18* (Journal Online, available from: <https://view.officeapps.live.com/op/view.aspx?src=http%3A%2F%2Fdiscipletree.com%2F05Courses%2FChurchGrowth%2F07Week%2FLuke%25204.16-20.doc>), accessed at October 7, 2019

A' And the eyes of all in the synagogue were fixed on him.

In this structure the peak is H “and recovering sight to the blind.” Furthermore, G section both right and after H section emphasizing in the task of Jesus to proclaim the good news to the poor as well as to set liberty to those who are oppressed.

The Holy Spirit empowers Jesus for His Messianic ministry shown in the redemptive acts of Jesus’ mission.¹⁷ One of the acts is to recover the sight to the blind. the act of performing miracles of healing by recover the sight to the blind is recorded well in the New Testament.

tufloi/j in Luke

There are 8 verses in Luke contain the word **tufloi/j**.¹⁸ These verses describe the work of Jesus as Messiah to recover the sight of the blind. The fulfillment of the task of Messiah is described in these verses, both physically and spiritually. Early in the narration of Luke, the healing to the blind is in a package of the task of Messiah, “to bring the good news to the poor, to proclaim release to the captive, to recover the sight to the blind, to let the oppressed go free and to proclaim the year of the Lord’s favor.” (Luke 4:18). Another ‘**tufloi/j**’ word is formed in rhetorical question given by Jesus to the audience when He preach. “Can a blind man lead a blind man? Will they not both fall into a pit?” (Luke 6: 39). The result of these question is clear, the blind man cannot lead another blind man, this is of course a symbol of spiritual blindness. Moreover, this kind of blindness happens to the leaders as well as teachers (verse 40).¹⁹

A historical record is given in Luke 7:21, 22 regarding the miracles in this verse. It is a confirmation of the clarity of Messianic fulfillment of Jesus ministry to John. Detail composition given in the explanation of Jesus by giving them answer: “then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk; the lepers are cleansed, the deaf hear; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. In that hour he cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight.” Luke described these events started with the miracle to the blind, and at the end the gospel preached to the poor. This description is in accordance with Luke 4: 18 and 19. However, detail information given about the miracle of the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised is unique to Luke 7:21, 22.

Another passage is in Luke 14:13: “But when you give a feast, invite the poor, the maimed, the lame, the blind.” The poor and the blind again mention in this verse. A repetition of these two human conditions confirms the importance of the work of Jesus as Messiah. The same similarity

¹⁷Max Turner, *The Work of the Holy Spirit in Luke-Acts* (Journal Online, available from: <https://pdfs.semanticscholar.org/c5c8/29f9ca024844d73a43aca40a0444d0765f6f.pdf>), accessed at September, 13, 2019

¹⁸Richard Jordan, *Exegetical Notes on Luke 4:14-21* (Journal Online, available from: http://richardajordan.com/Bible_Study/luke4.pdf), accessed at June 12, 2019

¹⁹Hans Dieter Betz, *The Sermon on the Mount: Hermeneia – A Critical and Historical Commentary on the Bible* (Augsburg Fortress: Minneapolis, 1995), 620. Betz says that education is important thing for the disciple. It is a preventive action against ignorance of intellectual and moral. It is learned by the teachers in a form of rules given to the students. The rules also a reflection of the relationship between Christ and the Church members.

can be found in chapter 14:21. In an illustration of the great supper, the invitation is given to the poor, the maimed, the halt, and the blind.

The poor is associated with the moral and social and social evil, and the condition of blindness is regarded as a metaphor for the defectiveness of humanity.²⁰ From this point of view, the term usage of poor and blindness is significant in Luke's description of the fulfillment of Isaiah's prophecy concerning the Messiah and his mission.

Another story about the blindness is recorded in Luke 18:35 "As he drew near to Jericho, a blind man was sitting by the roadside begging." This blind man has no name mentioned in this story. However, he recognizes Jesus as he calls Jesus with two names, 'the son of David' and 'Lord' (verse 39-41).

It seems that this blind man has some information given to him about Jesus. Even though this story has significant similarity with the account in Matthew 20:29-34, it tells a totally different miracle.²¹ The peak of this story is the healing from Jesus to this blind man, a statement from Jesus regarding this man's faith, this healed man action by following Jesus while glorifying God, and people responses of praising God (verse 42, 43).

²⁰Willi Braun, *Feasting and Social Rhetoric in Luke 14* (New York: Cambridge University Press, 1995), 83

²¹Frank E. Gaebelin, Ed., *Expositor's Bible Commentary* (Grand Rapids, Michigan: Zondervan Publishing House, 1984), 232

The role of the Holy Spirit

Luke describes vividly the role of the Holy Spirit in the ministry of Jesus. Central theme of the Holy Spirit's role in Jesus Messianic ministry is to liberate people from captivity, gospel for the poor, recovery sight to the blind, liberty to the oppressed and declaration of Jubilee.²² The emphasis of the role of the Holy Spirit in the ministry of Jesus is described by Luke in 2 accounts in the Bible:

Luke 4:18, 19 "The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Acts 10:38. "How God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him."

tufloi/j in Matthew, Mark and John

Jesus' Messianic activities are confirmed clearly in the gospel, as well as the narratives fulfillments of Jesus' task as Messiah. Jesus' task to recover the blindness is mentioned in Matthew, Mark and Luke.

Matthew

The word **tufloi/j** can be found in 13 verses in Matthew. Started with the story of two blind men (9:27-31). Continued with a confirmation of Jesus' fulfillment of Messianic tasks to John through John's disciples (11:2-6), a miracle of healing to the one possessed with a devil, blind, and dumb (12:22, 23). Jesus rebukes the Pharisee and the scribe while giving them a metaphor of blind man leading blind man (15:1-20), and the healing of the lame, blind, dumb, maimed, and many others (15:29-31). The story of the healing of two blind men near Jericho (20:29-34), the healing in the holy Temple (21:14), a repetition of rebuke to the scribes, pharisees with a special phrase 'blind guides' and 'fools and blind' (Chapter 23).

²²Joseph Koech, *the Spirit Motif in Luke 4:14-30; Acts 1:8* (African Journal of Evangelical Theology 27.2 2008), 156. Koech says that the role of the Holy Spirit can be seen in the work and ministry of Jesus. It even extends in Acts, displayed by the ministry of the disciples. the Holy Spirit's role has some purposes. some unique to Jesus while the duplication of the purposes shown in the early Church. Holy Spirit's role is vividly shown in Jesus ministry as he performs miracles.

The Blindness in Matthew

Passages	Subject	Act	Metaphor	Spiritual Healing	People Response
Matthew 9:27-30	Two blind men	Healing	None	Yes	Glorifying God
Matthew 11:2-6	John's Disciple	Confirmation	None	Yes	None
Matthew 12:22	Possessed, blind & mute man	Healing	None	None	Amazement
Matthew 15:1-20	Pharisee & the Scribe	Rebuke	Yes	None	None
Matthew 15:29-31	Many People	Healing	None	Yes	Amazement, Glorifying God
Matthew 20:29-34	Two blind men	Healing	None	Yes	Following Jesus
Matthew 21:14-15	Blind and the lame	Healing	None	Yes	Children praising God
Matthew 23	People, disciples, Pharisean & Scribe, blind leaders	Rebuke	Yes	None	None

The healing of blind men in Matthew 9:27-31 is mentioned only in this book. On the other hand, Matthew 11:5 confirms Jesus' Messianic ministry in Luke 4:18, 19. This verse mentions two main objects in Luke 4:18, 19, the poor, and the blind. In addition to that, the healing of Jesus covers also the lame, the lepers being cleansed, the deaf hear, the dead are risen, and the poor get the good news proclaimed. Meanwhile the story of Jesus heals the blind man in Matthew 12:23-37 has parallels in Mark 3:20-30; and Luke 6:43-45. The story of Jesus rebukes the Pharisees has only parallel in Mark 7.

Mark

In Mark the word “**tuflo,j**” mentioned only five times. Two of them in Mark chapter 8:22-26. This is the story of the healing of a blind man in Betsaida. Uniquely, this story only mentioned in Mark, and it has no parallels in another book. A reminder given to the disciples about the importance of seeing and understanding in Mark 8: 18.²³ Three **tuflo,j** words mentioned in another

²³C. B. E. Cranfield, *the Gospel According to Saint Mark: An Introduction and Commentary* (Cambridge University Press: United Kingdom, 2000), 254. Cranfield suggests that the story in this chapter (Mark 8:18) is an attempt by Jesus to open the mind and understanding of

miracle performed by Jesus is in Jericho in Mark 10:46-52. While two parallels of this story in Matthew 20:29-34 and Luke 18:35-43 describe the same event, the name of the man, Bartimaeus is mentioned only in Mark. So, in Mark, only these two stories given about the healing of the blind men. The first story is about the confirmation of Jesus' Messianic fulfillment, and the other is about the spiritual healing of Bartimaeus. However, in the story of the healing of the blind man in Bethsaida, the way Jesus heals him (Mark 8:23) has similarity with the deaf man in Mark 7:33. This similarity is a confirmation of the authenticity of the word of God.²⁴

The story of Bartimaeus shows two important aspects of the fulfilment of Messiah's work, he is poor and blind (Mark 10:46). Even though he is blind, he recognizes Jesus as the Son of David, a title which also mentioned by two blind beggars in Matthew 20:29-34. Jesus heals him to fulfill his request, provides him with salvation for his faith, and the result he follows Jesus. Mark has a distinctive purpose to show the reader in the Bartimaeus story. This story is to show the community and the disciple that Jesus is the true Messiah.²⁵ The blindness condition of the disciple can be seen in the confession of Peter (Mark 8:29). After giving the question, the twelve have two answers. First, that Jesus according to the understanding of many people, John the Baptist, Elijah, and one of the prophets. Last, Peter answers that Jesus is the Messiah. Wrong conception of Messiah in Jesus can be seen in this story. The disciples expect the Messiah according to the demand of the people at that time.²⁶ Jesus acts in the healing of Bartimaeus teaches the twelve the true nature of the Messiah, that is to recover the sight of their spiritual blindness.

John

The first “**tuflo,j**” word mentioned in John 5:3. In this chapter there is no miracle performed by Jesus for the blind men, the lame and the withered. Blindness in John appears in two stories. The first one is in the John 5:3. Next, the healing of the blind man from the birth (John 9 and John 10:1-21).

In John chapter 5, there is no miracle performed by Jesus for the blind men, as well as the halt, and the withered. Instead Jesus heals a man who had been sick for thirty and eight years in infirmity. The healing of the blind from birth is a long story written in John 9:1-41 and continued the twelve disciples to hear and see that Jesus is Messiah, the Christ. For some period, they had been following Jesus but would not be able to see the Word of God. The call has been given and the twelve realize the truth about Jesus.

²⁴Ibid, 263

²⁵Adam Win, *the Purpose of Mark's Gospel: An Early Christian Response to Roman Imperial Propaganda* (Mohr Siebeck, Tübingen: Germany, 2008), 200, Win says that the healing of Bartimaeus provides spiritual healing for the disciple. The blindness of the disciple can be seen in the conversation between Jesus and Peter. This miracle of healing gives the disciple understanding of Jesus' identity as true Messiah who will suffer and die, and a preparation for the event in the future.

²⁶Ibid, 118

in John 10:1-21. This healing miracle has some important aspects in similarities with the account of the healing of paralytic man in John 5. Those things can be seen in this structure:²⁷

Lame man

- (1) History described (5:5)
- (2) Jesus takes initiative (5:6)
- (3) Pool's healing powers (5:4)
- (4) Jesus heals on Sabbath (5:9)
- (5) Jews accuse him of violating Sabbath (5:10)
- (6) Jews ask who healed him (5:12)
- (7) Doesn't know where or who Jesus is (5:13)
- (8) Jesus finds him and invites belief (5:14)
- (9) Jesus implies relation between his sin and his suffering (5:14)
- (10) Man goes to Jews (5:15)
- (11) Jesus works as his Father is working (5:17)

Blind man

- (1) History described (9:1)
- (2) Jesus takes initiative (9:6)
- (3) Pool of Siloam, healing (9:7)
- (4) Jesus heals on Sabbath (9:14)
- (5) Pharisees accuse Jesus of violating Sabbath (9:16)
- (6) Pharisees ask who healed him (9:15)
- (7) Doesn't know where or who Jesus is (9:12)
- (8) Jesus finds him and invites belief (9:35)
- (9) Jesus rejects sin as explanation for suffering (9:3)
- (10) Jews cast man out (9:34–35)
- (11) Jesus must do the works of one who sent him (9:4)

Even though the lame and the blind do not recognize who Jesus is, they get the opportunity to know Jesus. From the state of knowing nothing about Jesus, to a new state of knowing and believing him. The rejection of Jesus by the Jews for performing Sabbath miracles is a symbol of their blindness to Jesus as the Lord of Sabbath. Furthermore, the healing of this blind born man is a sign of spiritual illumination from God and a guarantee that Jesus is the Messiah.²⁸ Jesus' healing miracle of this born blind man provides proves that he is the promise Messiah to bring recovery to the blind.

²⁷Alan, Culpepper, R. *Anatomy of the Fourth Gospel: A Study in Literary Design* (Fortress: Philadelphia, 1983), 139

²⁸D. A. Carson. Ed., *the Gospel According to John* (Apollos Leicester: England, 1984), 282. Carson gives insight that the blind is healed and see, from the spiritual darkness to see the light that is Jesus. On the contrary, the Pharisee refuses to see the light and confirms that they stay in the darkness.

Detail explanation of this healing in John 9 gives insight about the blindness of the audience (the Jews). Direct judgment is given to the pharisee for their inability to recognize the work of Jesus as the Messiah. The confirmation in this story is clearly describes in John 9:39-4 (KJV)

“And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin: but now ye say, we see; therefore, you sin remaineth.”

This confirmation is given to the audience who refuse to believe in Jesus. The refusal to trust in Jesus makes the Jews in sin state that bring blindness spiritually.

tuflo,j in Revelation 3:17-18

Recovery sight to the blind is an offer by Jesus to the last Church in Laodicea. The passage is a direct quotation from the word of Jesus.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

Similarities can be found between Luke 4:14-21 and Revelation 3:14-22. Both accounts contain the word ‘poor,’ and ‘blind,’ the condition that only Jesus can heal. Luke 4: 14 emphasis the role of the holy Spirit in the Messianic ministry of Jesus, while Revelation 3: 22 emphasis in the role of the Holy Spirit in giving counsel to the Churches. These words of poor, wretches, miserable, naked, are the condition of extremely poor in spirituality.²⁹

The offer is given by Jesus to the Laodicean that they should buy two things: gold, white raiment, and anoint the eyes with eye salve. The refusal of the Church in Laodicea to recognize their spiritual poorness and blindness led them to a static condition that endanger their relationship with Jesus. The background of the Laodicean city is a contrast symbol of the spiritual condition of church members in this city.

Real condition of the Laodicean spirituality is not known to them.³⁰ Jesus warns them to have a good Christian life and an assurance is given to sit with Jesus in His throne (3:21).

²⁹Ranko Stevanovic, *Revelation of Jesus Christ: Commentary on the book of Revelation* (Andrews University Press: Berrien Spring, Michigan, 2002), 147

³⁰James A. fowler, *A Commentary on the Revelation of John* (C.I.Y. Publishing Fallbrook: California, 2013), 14

Luke 4:14-21	Revelation 3:14-22
The Spirit of God is upon Jesus	The Spirit of God counsels the Churches
Jesus heals blindness	Jesus offers the eye salve
Jesus preaches the good news to the poor	Jesus offers the gold to the poor Laodicean
Jesus brings deliverance from sin	Jesus rebuke and chasten those he loves
Jesus proclaims the acceptable Year of the Lord	Jesus grants the winner to sit together on His throne

Gold is the symbol of spiritual riches and faith in Christ, white raiment is the symbol of the righteousness of Christ, and eye salve symbolize spiritual grace to distinguish right and wrong.³¹ These items are provided by Jesus for those who will repent (3:19). Furthermore, the core message in this chapter is that Jesus is the only one to recover the spiritual sight of the blind and restoring the spiritual poor condition of his people.

Summary and Conclusion

The blindness in Luke 4:18, and 19 is a description of spiritual blindness. Jesus fulfills the prophecy from the old testament through his work and deeds as Messiah. To recover the sight to the blind is the task of Jesus. Jesus recovers the blind by performing miracle of healing both physically and spiritually. The theme of recovery sight to the blind is highlighted throughout the New Testament. Holy Spirit empowers Jesus to recovers the blindness of the people. Jesus and the disciple often use the 'blind' term to rebuke and encourage people.

This spiritual blindness is a condition of the people of God before the coming of Jesus at the second time. The word 'blind' and 'poor' repeatedly shown together in the Bible to describe spiritual condition of the people. The recovery sight to the blind in Jesus applied to all human being. Jesus' mission to recover the blindness is a continuation of his Messianic task for his people.

³¹*Gold, White Raiment, Eyesalve* [Rev 3:18], Seventh-day Adventist Bible Commentary (SDABC), rev. ed., ed. Fancis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 7:52. Nichols says that the eye salve is figuratively a cure for the spiritual blindness of the Laodicean. The emphasis in here is that the Laodicean needs Jesus in their spiritual life. Moreover, the Laodicean needs to open their heart to receive the power of the Holy Spirit.